The Charitale CHRISTIAN.

OR,

A word of Comfort from the God of Comfort, to ſuch as are truly Poor.

And a word of Chriſtian Counſel and Advice to ſuch as are worldly Rich, ſtirring them up to the Chriſtian Duty and Practice of Charity.

With ſome powerful motives and Perſwaſions thereunto, drawn from the VVord of God, to convince men of the neceſſity of this Chriſtian Duty; vvith the ſore Evils and Calamities which are threatned in the word of God againſt unmerciful men.

Pſalm. 41. 1,2,3.

Bleſſed is he that conſidereth the Poor, the Lord will deliver him in the time of trouble. The Lord will preſerve him and keep him alive, and he ſhall be bleſſed upon the earth, The Lord will ſtrengthen him upon the bed of Languiſhing, and will make his bed in his ſickneſs.

Publiſhed by a Lover of Hoſpitality.

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Courteous Reader,

THere is lately publiſhed an excellent and profitable Sermon, called, Chriſts laſt Sermon, or, The everlaſting eſtate and condition of all men in the world to come. Likewiſe, The Chriſtians beſt Garment. Chriſts firſt Sermon. The Chriſtians bleſſed Choice. Heavens happineſs, and Hells horror. And a warning piece to the ſloathful, idle, careleſs drunken and ſecure ones of theſe laſt and worſt of times. Very Godly Books; and are but three pence price.

Likewiſe,

1. Englands Faithful Phyſician.
2. The dreadful character of a Drunkard.
3. Dooms-day at hand.
4. The Fathers laſt Bleſſing to his Children.
5. The Black Book of Conſcience.
6. The ſin of Pride arraigned and condemned.
7. Peters Sermon of Repentance.
8. The plain Man: Plain Path-way to Heaven.
9. Death Triumphant.
10. The Charitable Chriſtian.

Read them over carefully and practiſe them conſtantly, and reſt aſſuredly thou wilt find much comfort in them to thy own ſoul.

The

The Charitable Christian.

1 Tim. 6.17,18,19.

Charge them that are rich in this world, that they be not high minded, nor truſt in uncertain riches but in the living God, which giveth us richly all things we enjoy.

That they do good, they be rich in good works, ready to diſtribute, willing to communicate.

Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may lay hold on Eternal Life.

THE Bleſſed Apoſtle in theſe words lays down ſeveral arguments and perſwaſions to Charity, which in this age that we now live in, is even almoſt grown out of date with moſt men: For notwithſtanding there is a great noiſe of Religion abroad. Yet is it not lamentable to conſider, how irreligiouſly moſt men

men like making a great outward shew and pretence of Religion, but altogether deny, and neglect the power and practice thereof, which in a great measure doth consist in the practice of Charity, as St. James saith in the first Chapter and the last verses: Pure religion and undefiled before God is this, To visit the fatherless and the widow in their distress: That is by relieving their necessities.

There are several Arguments that should provoke us to Charity in these words of the Apostle, as first, the charge given to rich men, he doth not charge them in the Name of our King or State: but in the name of the great God of Heaven and Earth, whose Ambassador he was. The sum and substance of this charge is this: First, That they should not be high minded that is to say, lofty, proud, and scornful, disdaining to look upon those that are poor, and secondly That they should not trust in uncertain riches but in the Living God. Men are apt to think themselves safe and secure, if they have gotten but Estates in their hands; but the word of God saith otherwise, The Apostle here calls Riches uncertain: and Solomon saith of them, that they are vanity of vanities, meer empty, nothing, things which we ought not to covet after for we came into the world naked without riches and it is certain we shall carry none with us

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out of the world, Then as St. Paul saith 1. Tim. 6.8. Let us having food and raiment be therewithal content: But if we will not, what saith the Apostle in the next verse? if men will be rich, they fall into temptation, and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition. (For saith he) the love of money is the root of all evil. And then thirdly, and lastly, he charges them: That they do good, that they be rich in good works ready to distribute willing to communicate. And the reason why we should do so, are three, first, that we receive all we have from God: he gives us all things richly to enjoy. Then secondly, by doing good and relieving the necessities of those that are in want, we do thereby lay up in store for our selves a good foundation for Eternal Life. God will not forget our work and labour of Love towards the Poor. In as much as ye have done it unto them, ye have done it unto me, saith Christ, Mat. 25. 40. And whatsoever we give unto the Poor, we lend unto the Lord, and he will certainly repay us.

Therefore let all those who expect mercy, and favours from the Lord, seriously consider, and mind these following motives and inducements, to Charity, propounded by a godly Minister, a necessary Duty, which divers men are very prone to neglect, Dives would not give the

crumbs and scraps of his Table to poor Lazarus. Men in a full condition are not at all affected with the wants and necessities of others: See what an evil Unmercifulness is.

First, It is an argument of covetousness: When Christ, Luk. 16.9. bids them make to themselves friends of the Mammon of unrighteousness (which he so calls, because men sin either in the getting or in the using of them) saying they could not serve God and Mammon, In the 13. Verse it is said the Pharises who were covetous derided him: They thought Christ spake like an ignarant man: they could serve God, & keep their wealth too, and not cast it away upon poor people. This shewed their covetousness, and what an evil covetousness is, St. Paul tells us, a covetous man is an Idolater, Eph. 5.5. and hath no inheritance in the Kingdome of Heaven.

2. Unmercifulness is an argument of Unbelief and distrust of God: men think, if they give to the poor they must want themselves. But Prov. 28.27. He that giveth to the poor shall never lack. Here is the word of God for it, who is truth it self, and yet men distrust God, and think of other wayes to provide for themselves. I will keep what I have (saith the Covetous man) if this be gone I know not where to have more; the world is hard, and it is best to keep

what we have. Thus unbelief discovers it self. Saith God, give to the Poor and thou shalt never lack; saith the hard hearted man, Give to the poor and thou shalt lack, and so gives God the lye, Eccles. 11. 1. Cast thy Bread upon the water, and after many days thou shalt find it: No: saith the Unmerciful Man, I shall never see it again, and so makes God a Lyar, and declares himself an unbeliever.

3. Unmercifulness is an argument that there is no love of God in that man. 1 Joh. 3. 17. Whoso hath this worlds goods, and seeth his brother hath need, and shutteth up his Bowels of compassion from him; how dwelleth the love of God in him? He may think, and others may think and say he loves God, but there is not one dram of Gods love in that man: for if a man did love God he would love man who is the Image of God. Christ commanded us, that we love one another, as he hath loved us, John 1. 5 12. He testified his love, by giving his life, his blood for us, and we will not give a little bread, an old garment, a little silver, it is a clear demonstration that there is no love of God in us.

4. Unmercifulness it hath much cruel and unnaturalness in it. Isa. 58. 7. Saith the Lord, Deal thy bread to the hungry, cover the naked and hide not thy self from thine own flesh. The poor are our own flesh; Mal 10. Have we not all

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one Father? hath not one God created us? Prov.22.2. The rich and the Poor meet together the Lord is the maker of them all. Now if we hide our eyes from them, if we will not consider their necessities and relieve them, we are cruel and unnatural: if a man be naked or hungry, he will seek to cloath and feed himself, he will not hate his own flesh, Eph.5.29. No man ever yet hated his own flesh, but nourisheth and cherisheth it. When men therefore refuse to strengthen the hand of the poor and needy, they despise and hate their own flesh, they are unnatural, and to prevent this God hath laid a command to be merciful, where the strongest reason and plea may be had against it, Pro.25.21. if thine enemy hunger, give him bread to eat, if he be thirsty give him drink: much more then to the Poor.

5. Unmercifulness, it brings a curse, yea, many curses upon men and their estates, Prov. 28. 27. He that hideth his eye from the poor shall have many a curse the poor will curse him, and not only man, but even God himself curseth them. Psal, 41.1. Blessed is he that considereth the poor. If a man do it not, shall he have a blessing? no. Depart from me ye cursed (Mat.25.41.) For I was hungry and ye fed me not. And Prov. 3.33. The curse of the Lord is in the house of the wicked. Sometimes they have not a heart to eat, and take the comfort of their Estates, sometimes they

they are perplexed with fears and cares, and sorrows about their Estates, sometimes they are wasted at Law, sometimes by Fire or Robbery, sometimes by such secret ways, that none can give any rational account of, but know that the curse of God was there.

6. Unmercifulness it makes men altogether unlike God, who is the Father of mercy, and the God of all Compassions. 2 Cor. 11. 3. He makes his Sun to arise on the evil and the good, and sendeth Rain upon the just and upon the unjust. Mat. 5.45. He giveth food to all flesh. Psl. 136. 25. To each his suffising food in due season and fils every living creature with his blessing. He giveth liberally and upbraideth not. as St. James saith, Jam. 5. He hears the desires of the humble and the poor, Psal. 10 16. He is kind to the unthankful, and to the evil. Be ye therefore merciful as your Heavenly Father is merciful Luke 6,36. But now, that man that is near pinching and miserable, and doth not regard the condition of the poor, to comfort their hearts; and to strengthen their hand, in filling their hungry gellies, and cloathing their naked bodies, he is unlike and contrary to God who is all love and bowils of mercy, pity and compassion, and ever mindful of the poor, and hath made a Law for their relief, which standeth recorded in the Word of God, unalterable, and can never be repealed

pealed or made void, Deut. 15. 7, 8, 9, 10, 11, 14. 15. If there be among you a poor Man, one of thy Brethren, within any the Gates of the Land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thy hand from thy poor brother, but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth. Beware that there be not a thought in thy wicked heart; saying the 7th. year the year of release is at hand, and thine eye be evil against thy poor Brother, and thou give him nought & he cry unto the Lord against thee, & it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him; because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the Poor shall never cease out of the land, therefore I command thee saying; Thou shalt open thine hand wide to thy brother, to the poor and the needy in the land: Thou shalt furnish him liberally out of thy flocks and out of thy floor and out of thy wine-press, of that wherewith the Lord thy God hath blessed thee, thou shalt give unto him. And thou shalt Remember, that thou wast a Bond man in the Land of *Egypt* and the Lord thy God redeemed thee; therefore I command thee this thing to day. And to this very purpose is that in Leviticus, 15. 35, 36, 37, 38. If thy Brother be waxen poor, and faln to decay with thee, then thou shalt

shalt relieve him; yea, though he be a stranger or sojourner with thee: that he may live with thee; thou shalt not give him thy money upon Usury, or lend him thy Victuals upon increase, take thou no Usury of him nor encrease, but fear thy God, that thy Brother may live by thee. Here's two Statute Acts of God himself, that are of more force & greater Authority then all the Acts of men or Parliaments, which shall never be altered, but shall be in full force and power to the end of the world: yea, shall be a Law to condemn the gainsayers and neglecters thereof in the day of judgment: Christ saith, Luke 14. 13. When thou makest a Feast call the poor, the lame, and the blind, and thou shalt be blessed. And Luke 14. 18. God anointed Christ to Preach the Gospel to the poor. And in another place, he saith, The poor received the Gospel. And hath not God chosen the poor of the world, to be rich in Faith, and heirs of the Kingdom; which he hath promised to those that love him. In Luke 6 20. saith Christ, Blessed are ye poor, for yours is the Kingdom of Heaven. But in the 24. verse, Woe unto you that are rich, for you have received your consolation, In Luke 16 25. When Dives cryed unto Abraham to have mercy on him: saith Abraham to him Remember that thou in thy life time receivedst the good things. Thou madest thy riches thy God, and didst shut up thy bowels of compassion against

against poor Lazarus, therefore thou shalt have no mercy. Judas was a hard hearted wretch, a covetuous traitor, that cared not for the poor. If every man would do themselves good by their Estates, it will be in laying them out for the poor: For at the last day, riches if not improved to the glory of God, will certainly rise up in judgment against men. See what St James saith, Chap. 6. ver. 1, 23. Go to now ye rich men, weep and howl for the miseries, that shall come upon you: Your riches are corrupted and your garments moth eaten: your gold and silver is cankered, and the rust of them shall be a witnes against you, and shall eat your flesh as it were fire. You have heaped up treasure together for the last day,

7 Unmercifulness it puts in a Caveat and Bar in the Court of Heaven against our Prayers, that they should have no entertainment there. Whoso stoppeth his ears at the cry of the Poor, he shall cry himself, and not be heard, Prov. 21. 16. Unmerciful men shall come to some great straight or other before they dye, so as to cry either to man or God: and when they cry, they shall not be heard. They would not hear the poor crying, nor God who sent these poor, and cryed to them in these poor, therefore when they cry unto man for help. God will stop their ears, and turn their hearts from them: yea, stop his own ears; and turn away his own heart

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from them, Luke 6. 38. With the same measure that ye meet, it shall be measured to you again. You stop your ears, and God will stop his ear you shut up your bowels of compassion, and God will shut up his: you with-hold Pence, and God will with-hold his Talents, the rich man cryed for a drop of water being in Hell torments, but neither Abraham nor God would hearken to his request: he that would not give one crumb, must not receive one drop. Matth. 5. 7. The merciful shall obtain mercy.

8. Unmercifulness is a shewd sign and badge of a reprobate condition: a merciles mans name will hardly be found in the Book of Life, Col. 3. 11. Put on (saith St. Paul) as the Elect of God, bowels of mercy and kindness. Those that are the elect of God, have had mercy; and being called, they find and feel that mercy, and cannot but put on the bowels of mercy towards others which declareth their Election; as God pitied them, so they pitied others. But where there is no bowels of mercy, but churlishness, hardness, cruelty, and unmercifulness: there is a black sign and a badge of a reprobate Condition.

9. Unmercifulness is a degree of Murther: som men hate and curse the poor, and the Scriptures blushes not to call them murtherers. Joh. 3. 15. Who so hateth his brother, is a murtherer. And

Job 24. 14. The murtherer rising with the light killeth the poor and needy. He deviseth ways how to oppress them, and to suck and squeeze them: and this is a killing of them, and is a murtherer for it. So when a man sées his Brother or neighbour poor sinking, and like to be ruined, and will not relieve him, being able to do it, he falls in a degrée of murther. A Heathen could sée this, who said, That he that hath power to succour a man, being ready to perish and succours him not, he kills him. Suppose a man in the water, or fire, you pass by, and lend him not your hand, which if you had done, his life might have bén saved, are you not then guilty of his death, if you help him not? When the Priest and Levite passed by the man, that going from Jerusalem to Jericho fell among Thieves, & relieved him not, it was their sin; and had he dyed in that case and condition, they had bén accessary to his death. If the poor be our flesh, then our goods are theirs as well as ours, and if we let them perish, we murther them and our selves to.

10. The end of that man will be very sad who hath bén mercilesse to the poor: he must have the end of a fruitless and dead trée, he must be hewn down and cast into the fire, James 2. 13. He shall have judgement without mercy, that hath shewed no mercy: All jugement, méer

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severity, and pure wrath shall be his portion.

The chief, if not the only sin that Christ mentions at the day of Judgment, (Mat.25.41,42.) is unmercifulness. To the righteous, saith he, Come ye blessed of my Father, for I was hungry and ye gave me meat: I was thirsty and ye gave me drink. I was naked and ye cloathed me: therefore I say unto you, inherit the Kingdome prepared for you from the beginning of the World. But unto the wicked and ungodly saith Christ, Depart from me, ye cursed into everlasting fire, prepared for the Devil and his Angels. For I was an hungry, and ye gave me no meat, I was thirsty and ye gave me no drink, I was naked and ye cloathed me not: Ye shewed me in my poor members no pity nor mercy, therefore depart from me, I know you not.

Unmerciful men will have no plea or excuse then for themselves, it will not serve their turn then to say I had it not: this will be but an ill answer before the Lord, when they shall come to give an account how they have used and disposed of those goods and Talents, which he hath as Stewards intrusted them withall. When God shall (as he will) put the question to them how have you spent your wealth? how have you advanced my glory by your estates? how many poor souls have you refreshed? What answer will they have? what can they say for themselves? Even nothing at all? Their own Consciences

will then accuse, and shall bear true witness against them. What have you done with your wealth, saith God? which way have you spent your Estate? Saith Conscience then, So much have I spent to please my Appetite in superfluity of daintyes and thus much have I spent to please mine eye in curious and over-costly Cloathing: and thus much have I spent to delight mine ears and to satisfie my senses in vain delights, and in Worldly Pomp and Pleasure: hundreds and thousands have I spent upon my own base sinful lusts and affections: But what hast thou given to the poor saith God? When I had any spare money, now and then I gave a half-peny or a brass farthing to a poor man. Ah wretched man. Will God say, hadst thou wherewithal to please thy carnal lust, and hadst thou nothing more to spare for my poor members: thou unprofitable Servant, then shalt be cast into utter darknes, where shall be weeping and wailing and gnashing of teeth for ever. Thou wouldst take no pitty nor compassion on the poor, therefore I will shew thee no mercy.

Men are very loath to part with any thing for God, but if they did but know the benefit of it, surely they would do it more willingly, When Christ in the 16 of Luke bid the young man sell all and follow him, he went away very sorrowful, because he had great possessions; he had rather

ther let Christ alone, & Heaven, and Salvation also, then part with all: He did not understand what a blessing it should be to have treasure in Heaven; joy unspeakable, and full of Glory. He did not think of the vanity and uncertainty of earthly riches: He never thought of death, and how that he must shortly leave all these things behind him. It is a hard thing saith Christ for a rich man to enter into Heaven, their hearts are so glued and fastned to the world, that they had rather run the hazard of their precious Souls, then lose a part of their Estate. They might have laid up in store for the time to come, but they have treasured up wrath against the day of wrath. There is no better treasure against the evil day then that which had been laid up in the works of Mercy and Charity.

The merciful man saith (Solomon) doth good to his own soul, Prov. 11. 17. The merciful man killeth two birds with one stone, he comforteth the souls of others that are in want, and thereby layeth up a portion of bliss for his own soul.

Seeing then Uncharitableness is so great an evil, let us put on bowels of mercy, & strengthen the hands, and cover the nakedness of the poor and needy: It is now a hard time, and things are dear, and Trading very small, and the poor abound; and therefore now it is very seasonable for those that are rich to open the bowels of pity

and compassion towards the poor, and to succour those that are in want. Holy Job was a Father to the poor, see his 29 Chapter & the 16 Verse. He did not eat his morsels alone, but the Fatherless & Widow did eat thereof: he delivered the poor, and the Fatherless, and him that had none to help him: and he was eyes to the blind, and feet to the lame, and the blessing of him that was ready to perish came upon him, and he caused the widows heart to sing for joy: he did not suffer the poor to perish for want of cloathing. Job 13. 17. The bellies and loyns of the poor blessed him. Being filled and warmed with the flesh and fleece of his sheep. It were well if Jobs spirit and compassion were in all rich men now, that so the hungry might be fed, the naked cloathed, and the necessities of the Poor supplied.

Spare something out of your superfluities for them, can you adorn your houses with Pictures & Hangings, your Tables with costly Carpets, your Shelves with Brass and Pewter, & your Closets and Cupboards with Plate, & have you nothing for the poor who are & temples of God: can you feed your Dogs and Parrets, Apes, and Monkeys, and pamper your Horses, and not mind & poor Members of Christ that lye at your doors: can you spend pounds and pounds to satisfie and please your carnal lusts, in a superfluous manner, and can you not now and then spare

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penny to a poor Christian, how will the Lord ke this at your hands.

Remember Dives, he had been better to have ven all to poor Lazarus, then to have met with ch an end for his unmercifulness. The Lord esus Christ hath told you that it is a blessed ing to give, Acts 20. 35. And it is a blessed ing to shew kindness to Christ; When you ve to the poor you give to Christ: Mat. 25 40. as much as you have done it unto one of the ast of these my brethren, ye have done it unto e, they are Christs brethren they do it unto, nd he accounts it as done to himself.

Again, consider, is it not a blessed thing to have he Lord of Heaven and Earth to be indebted to u; Prov. 19. 17. He that hath pitty on the poor, ndeth unto the Lord & that which he hath given ill he pay him again. God is the poor mans security, he taketh the debt upon himself, & gives the is word for security, his faithfulness & his honour are both engaged for performance: had you he Cities Bond, or the publick faith's security r what you disburse towards the poor it were othing to his, O give, give unto the poor, & make God as much as you can indebted to you: he is a ood sure paymaster, Luke 6. 38. Give and it shall e given unto you: good measure prest down, haken together, and running over. If you will ot make God your debtor by giving, he will be our Judge for not giving.

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We live in dangerous-times, and riches are uncertain things; the onely way to make them safe, is to bestow them on the poor. One had this Epitaph upon his Tomb. That which I have given, that I have; that which I have kept, that have I lost, Solomon saith, Eccles. 11.1. Cast thy bread upon the waters, for thou shalt find it after many dayes. If you keep it, you lose it, if you give, you shall find it again.

It is the judgement of some, that no Beggars should be relieved that go from door to door, they think it an unwarrantable practice, and the nursery of bagabonds and vile persons, that live in no calling, and are under no Government, but are the shame of the Magistrates, and a disorder in the Common-wealth, and a reproach of the Laws that are made for the relief of the Poor in their several respective places. Certainly those that beg up and down, being able to work, and will not, you ought not to relieve, you sin in doing it, the Apostles rule is, 2 Thes 3.10. If a man will not work, he must not eat. And further, when Begging is made a Trade, I see not how it is justifiable before God, or can be countenanced by man. Yet to conclude it unlawful to give to any that beg, I dare not. Christ healed the blind Begger. Luke 18 35.42. John 9 7 8. and did not reprove them for them Begging. Besides, God hath given out a Rule, Luke 6 30 Give to every one that asketh of thee, which command would be

void and uselesse, if I might give to no Beggars, Then if you are able, you ought to give to all that are truly poor and needy, even to those who are able to work and willingly would work, but through the ill disposition of the times cannot get employment. Gal 6.10. As we have opportunity (saith the Apostle) let us do good unto all. We ought to consider the necessities of y poor; they might be in danger of life, & ready to starve, as Lazarus was at Dives door, or they may be sick, or lame, or blind, or aged and so not able to do any thing for a livelihood.

You have seen the sore evils of Unmercifulness, and the great blessing that are promised to such as are Merciful, they shall obtain mercy, when merciless men shall have no mercy shewed them. Consider that the same God that made them poor, made you rich, and might have made them rich, and you poor, you might have been in their condition. Therefore seeing God hath given you Talents, Wealth, and Riches, use them to his Glory; lay up some of them in store for the time to come, for eternal Life, by laying them out on the Poor, That so at the great day of accounts, the Lord may say unto you. Well done good and faithful servant, enter thou into thy Masters joy; thou hast glorified me on earth, now I will glorifie thee in Heaven. Thou hast dispersed abroad, thou hast given to the

poor

poor, thy righteousness endureth for ever; thy hor shall be exalted with honour. Psal. 112. 9. Mo shalt thou receive the full possession a enjoy ment of those unspeakable pleasures that are i Heaven for ever.

Now then consider what hath been sai , an the Lord give you understanding hearts in a things. Now unto him that is able to do abun dantly more for us then we can think or desir the onely wise merciful God, be Honour an Glory, now and for ever, Amen.

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